



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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### Missionary Intelligence.

#### CONNECTICUT MISSIONARY SOCIETY.

*Extracts from the 31st Annual Narrative.*

When this Society began to send out missionaries to the destitute settlements, the facts contained in their Journals, were novel and well fitted to excite deep interest. As it was almost the only Society of the kind, in this country, the public might be expected to wish for many particulars in the Annual Narrative of the Trustees. The scheme too, was new—and the patrons of the Society very properly desired to learn how far the experiment was attended with success. But by the blessing of a kind Providence, missionary operations have become so numerous, and have been shown to be so useful and so essential to the welfare of our country, that the public no longer requires the evidence of facts to convince it of their importance. In the early period of missions, too, there were few other modes, except by Annual Narratives, of informing the public respecting their progress. Of Religious publications, which since that time have become so numerous, there were then almost none. But now the public is regularly informed of the movements of the various Benevolent Societies, through the periodical press, and most of the facts which were formerly learned through the Annual Narratives, are now communicated through that channel. Still, the Trustees hope that the facts which in compliance with the Constitution of the Society, they are now to lay before you, will not be destitute of interest.

The number of missionaries commissioned by the Trustees the past year, is thirty-one. Of these, two were commissioned to labor in the Southern Counties of New-York and the Northern Counties of Pennsylvania; twenty-four on the Western Reserve; one in the Western part of Ohio; one in Kentucky; one in Missouri and Illinois; one in Indiana; and one in Indiana and Illinois.

Rev. Ebenezer Kingsbury has for several years, performed missionary service, in the Northern Counties of Pennsylvania and the adjacent Counties of New-York. Rev. Oliver Hill was commissioned last June, to labor in the same limits.

From the Report of the General Board of Missionaries on the Western Reserve, it appears, that previous to November last, the missionaries within their limits, had performed service to the amount of four hundred and thir-

ty weeks. For two hundred and fifty weeks of this, they charge the Missionary Society of Connecticut,—and for one hundred and eighty weeks, they look for compensation to the destitute congregations to which their services were rendered. It will be recollected that most of these missionaries are settled over congregations, which are unable to give a full support to a minister—and would be destitute of Pastors, but for the aid extended to them by this Society. So that in fact, the small amount paid from its treasury, for the Western Reserve, not only affords missionary assistance to the congregations too scattered and feeble to enjoy the stated services of a Pastor, but also secures to many congregations the benefit of preaching, for a large part of the year. In this way, those which are able to support a Pastor from one half to three fourths of a year, have the regular ministrations of the Gospel, for that period, and are gradually rising to the point where they can sustain the whole burden of his support; while the destitute and the feeble are encouraged to put forth all their powers, and are training up to bear the expense of sustaining the institutions of religion. The excellence of this plan of operations, appears in the increasing number of churches, that are calling for the constant services of a Pastor. Not only is a relish created for religious institutions, but they learn their own ability to sustain them, from the efforts made in the partial support of the missionaries sent among them by this Society. The history of the new settlements will show—what every one that reflects on the subject would expect to find—that it is not the places which have been neglected by the missionary—but those where his best services have been bestowed, in which religious institutions are the most flourishing.

The missionaries are faithfully urging onward at the West, those benevolent objects which engage the feelings and draw forth the efforts of christians in the older States. They are active in the instruction of Sabbath Schools and Bible Classes, in looking up and supplying those destitute of the Scriptures, in diffusing Tracts, and in forming Temperance Societies. In this way they are laying the foundation for extensive and lasting good, in that interesting part of our country.

Though this Society has now been occupied in the work of missions, more than thirty years, such is the progress of population, and the circumstances of the new settlements, that the need of effort is as great as when they began.

Indeed, greater exertions are necessary in securing the posts already gained, than were made in obtaining them. The little churches which the Society has planted, must be cherished until they reach the strength and vigor of manhood—or much of the fruits of previous success, will be lost. The motives to persevere, are as strong and affecting, as those which induced the founders of this Society so early to listen to the intreaties of their destitute brethren. In some respects the motives are stronger than they appeared to be then. It is now more clearly seen than it was at that time, that nothing but the efforts of benevolent Societies, can extend the institutions of the Gospel throughout our country, and save our rights and liberties. The Valley of the Mississippi, which was then almost unoccupied by white men, is now teeming with an active population, who are laying the foundations of their civil, literary and religious institutions. So sudden a change could not then have been anticipated. Through this wide region, so soon to give law to the Union, error is marching with untiring step and unblushing front. Many of the inhabitants removed from the midst of religious institutions, and had from childhood, been accustomed to the preaching of the Gospel. They feel the need of it, they earnestly desire it—and if the messengers of truth are not sent among them, the advocates of infidelity, in the garb of ministers of Christ, will take advantage of this desire, and scatter poison while professing to distribute the bread of life. A new enemy, whose inroads were not feared or even dreamed of, when this Society was organized, has invaded our land. The Roman Catholics are pouring into the midst of us. What can be done by Italian gold, by Jesuitical art, and by unwearied zeal, will be done to extend their doctrines through all our borders. And though in the New-England and other Atlantic States, their efforts may be checked, by the diffusion of knowledge, and by the influence of long-established religious institutions, there is great reason to fear for the result in the Western States. The chief exertions of the Roman Catholics are made in the Western States—because they are fully aware of the peculiar facilities for operating there, and of the important consequences which will, in a few years, be connected with the ascendancy of their religion in that region.—Had the founders of this Society foreseen the rapid growth of the new settlements, and the dangers which now threaten them, they could not have more wisely provided for the present exigency, than under the guidance of Him who “knoweth the end from the beginning,” they actually were led to provide. The influence of their early operations on the civil and religious institutions of our country, is beginning to be developed—and future generations, as they see the whole valley of the Mississippi, covered over with temples in which God is worshipped in purity, and truth is preached with plainness, will rise up and speak the praises of those, to whose watchful care and christian sympathy, they are, in no small degree, indebted for these blessings. If, then, Brethren, you love your country—if you value the Protestant religion—if you desire the wel-

fare of immortal souls—if you delight in the extension of the kingdom of Christ—if there is any thing in the dangers that are gathering around our western borders—or in the success of past exertions, to quicken our zeal, let us press forward with new energy to accomplish the work which we have undertaken.

JONATHAN BRACE, Chairman.

Passed by order of the }

Board Jan. 13, 1830. }

Attest, HORACE HICKER, Secretary.

#### THE GOSPEL vs. HEATHENISM.

The following letter addressed to the Secretary of the Female Missionary Society of the Methodist Church in Philadelphia, will be read with interest.

Grape Island, Bay Quinty, U. C.,

Nov. 6, 1829.

DEAR MADAM:—I promised to give your society some account of the blessings of the gospel on the condition of the Indian females, and to mention some advantages they enjoy from having embraced Christianity.

The Indian females, like those of every barbarous nation, are found in a very degraded and humble condition. In some tribes their sufferings are exceeding great, so that their lives are even a burden to themselves. The woman is obliged to endure the severest hardships in traveling, and to perform the drudgery of the family so soon as they halt for rest and refreshment. She bears the covering of the wigwam on her head in the journey, and sometimes is added the burden of a heavy child. I have seen them laboring under these excessive burdens until they fainted and fell to the ground. When they halt, it is expected she will build the wigwam, bring wood and light the fire; and having prepared the meat for her husband, she retires until he finishes his repast. She is then permitted to eat of what remains. These are her burdens while she has strength to support her in her hardships; and when she becomes sickly or aged, it is not unfrequently the case that she is abandoned by her relatives as incurable, and given up to die.

An instance of this kind came under our own observation. It was found that an aged woman was missing. Inquiry was made where she was. The answer was, “She is gone away to die.” Gone away to die! What does that mean? “Why,” said her friends, “she is old and sickly—she cannot live any longer, and she is gone away alone to die.” Search was immediately made, when she was found alone on the shore, exposed to a cold rain, in great distress, and ready to perish. When inquired of, it was found she was under the same impressions: “Her time had come—she was old and sick, and could live no longer, and had therefore come away from her friends, that she might be alone and die.” She was taken back to the house, nursed, and made comfortable, and soon recovered her health; and till lately has been, for her age, (for she must be about ninety,) healthy and able to support herself by her industry. She is now again feeble and unable to work—so portions are daily taken from our table to her by the Indian children, who seem to vie with each other who “shall feed



the hungry" by taking portions to the aged widow. The above circumstance gave occasion to discourse pointedly on the duty of christians to the aged, to their parents, and the sick. Since the duty has been explained from the words of our Saviour, a similar case has not occurred.

On reading the address of the late Rev. Henry Stienhauer to the Juvenile Missionary Society of your city, I was forcibly struck with his remarks on the advantages which females enjoy under the light of the gospel over those who are doomed to degradation in heathen countries; and what is there remarked of heathen females, generally, may be applied to the condition, particularly, of the females of our pagan Indians. "Without Christianity," says Mr. S., "woman is raised but little above the beasts that perish. If it be a law of nature that woman should take an equal share with man in the enjoyments as well as the troubles of life, it is a law which nature never promulgated. No. It is Christianity that endowed woman with an equal partnership in the weal and woe of man—it is christianity that invested her with the first place in our houses, at our tables, in our hearts." Mr. S. then proceeds to relate an anecdote of an American general, who invited a number of Indian chiefs to dine at his table; but first he had brought in their squaws—but when the chiefs entered the dining room, and perceived them seated, they indignantly withdrew. This anecdote illustrates the manners of the pagan Indians, and the condition of their females in both South and North America.

In my late tour among the Indians, I visited a body of Rice lake Indians, who reside on Schoogog lake. I found them a changed and moral people, and truly religious, yet there appeared some remains of former habits which needed to be corrected. Having spent the Sabbath, and administered to them the sacrament, they appeared deeply affected, and therefore prepared to receive instruction and reproof. Having given them an invitation, about thirty came the next morning to take breakfast with me. While our repast was preparing, I discoursed for nearly two hours on several duties enjoined by the gospel—as that of forbearance and forgiveness of injuries, care of the sick, and love one to another, and withal that women should never appear stubborn, and men should lift the burden from their oppressed wives, and treat them, not as slaves, but as companions and friends.

Our breakfast being ready, I said, Now, brothers, invite your wives and daughters, and seat them by your side at the table. At first, the men looked down, and appeared reluctant; but being urged, they at length gave the invitation, and the sisters took their seats, perhaps for the first time, beside their husbands at the table.—There was much smiling with the women when the invitation was given, and all seemed happy and cheerful, and enjoyed the season finely. I had the pleasure of serving them at the table, saying that I also had a female friend who prepared my meals, and always sat with me at the table.

Permit me, Christian ladies, to add, in the impressive language of the Rev. Mr. S., "from

such a state you stretch out your hands to raise your fellow creature, and she shall be raised!"

In this good work we have an enterprising sister now employed. She passes from station to station, instructing the Indian sisters in temporal economy as well as religious knowledge. Besides improving the habits and manners of the females, she is engaged in fitting up the mission houses, furnishing them with bedding and other conveniences for the missionaries and teachers of the schools. In this employment she has been engaged ever since our return from the states. It is a happy circumstance that she has had the means provided by the ladies in different places during our late tour. (Miss Barnes, for two years past, has been very useful to our missions, both in soliciting assistance abroad for the support of our schools, and applying the donations of clothing and bedding for the comfort of the laborers in the wilderness.) In our next we may give you some account of the Dorcas Society of Grape Island.

I remain your much obliged and affectionate friend and fellow laborer in the service of Christ,  
W. CASE.

MRS. MARY WHARTON,  
Cor. Sec. U. F. Miss. Society.

November 16.

P. S. My letter having been delayed, I here add that a letter has lately been received, mentioning the conversion of sixty within a few months past of a body of Indians who had resolved not to receive the gospel. In that place they solicit a school, as they do also among another tribe who reside on the shore of lake Huron. As soon as the funds can be provided, we shall comply with their request. We have now 400 children in school, 1052 adult converts—in all 1740 under religious instruction, most of whom, four years ago, were without the knowledge of God, and under the influence of pagan superstition.  
W. C.

Extract of a letter from the Christian Advocate and Journal.

Messrs. Editors:—The managers of the New-York District Bible Society, at a regular meeting held in November last, appointed a committee to inquire of the Rev. Mr. Case, the superintendent of the Canada missions, whether another edition of St. Mark's gospel, in the Mohawk language, was wanted for the use of the missions; and proffering, on behalf of the society, to print any portion of the Scriptures translated into that language, for the benefit of the missions under the care of the Missionary Society of the Methodist Episcopal Church.

The enclosed letter in reply has just come to hand.

GRAPE ISLAND, Dec. 27, 1829.

Very Dear Sir:—Yours of the 15th inst. was received the 24th, and I hasten to reply to your inquiries. The 2000 copies of the Mohawk Scriptures are not all distributed, as an opportunity has not yet offered of forwarding them to the different bodies who speak that language, a large portion of them having been unexpectedly forwarded to Black Rock. They were, before I knew it, all brought over and entered

at the office at Fort Erie, and lodged at Mr. Samuel M'Afee's, opposite Black Rock.

We have forwarded some to Oneida,\* and this winter, or as soon as the navigation opens, we will send on as many as they may need. The Oneidas have made much inquiry for them, and highly prize those they have received.

The edition of the Gospel of St. Luke, printed by the American Bible Society, is all given out, and considerable inquiry has been made for more. A second edition is wanted. The translation, however, should first undergo considerable amendments. A part of it is already corrected, and we shall know soon when the whole can be completed. We will then give you information.

The use of the Bible and Testament is continually increasing in our missions, both among the Mohawks and Missisaguahs, as well in the English as in the Indian languages. You will judge of this from one or two circumstances. Three years ago there was neither the knowledge of God, nor any desire for it, in the body now settled in this island. We have now a community of 200, and all the understanding part have the words of truth. But few of the older people can read; but they love to hear their children read by the fireside, and you may often hear the children in the devotions of the family, reading in the English, and giving a translation into the Indian to the parents.

In the two schools here there are thirty-four native children who read in the Testament. From the following you will see that they desire to understand *what* they read. This desire became so ardent in Mr. Benham's school that time would not allow of answering all their questions, so that a meeting on every sabbath afternoon is held for the purpose of hearing questions and answering their inquiries. On these occasions the children appear in the congregation with their Testaments. One by one they rise, and having named the book, chapter, and verse, they read it. They then propose their question. The following were lately proposed. "When Moses was found in the water, who then took care of him and brought him up?" "Why did they make Joseph a coat of many colors?" "What became of the mother of Jesus when he was crucified?" "How is it that we are born again?" "Who were the foolish and the wise virgins, and how did they get to heaven?" &c. &c.

This affords a good opportunity to explain the providence of God, the care and concern of parents, the duty of children, the importance of having "oil in our lamps," and *grace in our hearts*, if we would be wise, good, and happy. They hear with much attention answers to their own inquiries. Four hundred Indian children in our mission schools are learning to read the Bible. Many of these, we trust, the Lord is preparing to carry the knowledge of the Saviour to the ignorant pagans of the wilderness.

From these you will see the importance of the Scriptures to them both in the English and Indian languages. The blessing of them that are ready to perish will rest on those engaged in the Bible cause.

Please convey to your committee the Chris-

tian regards of your fellow laborer in the cause of Christ,

W. CASE.

\* The Mohawks at Grand river and Bay Quinty have had a pretty good supply. The Oneidas at Oneida and Green Bay, the Onondagas at Onondaga, the Tuscaroras near Lewistown, the Senecas near Buffalo, several families of the Mohawks on the Sandusky Reservation, the Mohawks at St. Regis and other places, should be thought of, and supplied.

### Miscellaneous Intelligence.

#### EVANGELICAL RELIGION IN GERMANY.

From an article in the *Spirit of the Pilgrims*, for February, entitled 'The Decline, Revival, and Present State of Evangelical Religion in Germany,'—written by a German, residing in this country.

The writer having noticed the comparative purity of religion in Germany, in the first half of the last century, proceeds in a view of its decline;—delineating with a graphic pen the process by which infidelity under various forms, had effaced the pure and vital piety of the Cross.

The following extracts will be read with interest:

But in the second half of the century, the religious publications underwent generally a rapid and lamentable change. A most surprising barrenness characterizes most even of the better works published from 1760 and downward. The more they increased in number, and rose in character, as compositions, the less they seemed to contain to lead the sinner to Christ, or to animate and benefit the believer. Sermons, hymn-books, prayer-books, and other works for public and private use, as clear as water, and as precise as any proposition in geometry, as cold also as the one, and as unproductive of religious feeling as the other, were daily pouring in upon the public, to supplant those precious guides to heaven which had so long been instrumental in building up the Church of Christ. Particularly striking is the unequalled *deceitfulness* of many of these publications. In various instances, it was not only difficult, but absolutely impossible fairly to unmask the author, and to convict him of unchristian sentiments, so well he knew how to hide himself under a show of piety and orthodoxy. And yet, the certain effect of these books was to divest a man, before he was aware of it, of all belief in the Bible as a revelation from God, and in Christ as a divine person, and the Redeemer of lost men. \* \*

To the courts of Germany, it is well known, an example of infidelity was set, by Joseph II., the Roman emperor, and Frederick I., king of Prussia—men, whose influence was the more powerful, as they united some excellencies of character, as men and as monarchs, with an utter neglect, if not contempt of religion. Through the lower and middle classes of society, especially about the Rhine, irreligion and vice were effectually spread by the French emigrants at the close of the century. Nor were injurious examples wanting among some men of learning and reputed piety. Gellert, the father of modern German poetry, whose religious hymns are yet used and admired, once tried himself in novel-writing, and composed a



number of very tedious plays for the moral improvement of the German stage. He wanted "to make the devil pious," as Luther says, but did not succeed. We will charitably suppose that he did not know what he was doing.

The consequences of all this might easily have been predicted. Through the influence of unrestrained depravity, the morals of society rapidly declined. The religious state of the communities grew worse from year to year; and the preaching heard from most of the orthodox pulpits was far enough from being able to counteract the spirit of the times. Gospel truth was, indeed, proclaimed by many as yet; but not constantly, not the whole, not in its fulness, not with close and fearless application. Christian morals, the favorite subject, was preached by some of the best men to a disproportionate and sometimes an almost disgusting degree. Take, for instance, Zollikofer, the great Coryphæus of pulpit eloquence among the reformed churches in Germany. In all his published sermons, I have not seen one on any of the distinguishing doctrines of the Gospel. In 1783, he published two volumes of sermons "On the Dignity of Man," when there was much more reason to publish as many 'On the Depravity of Man.' This dignity, according to the first sermon, consists in reason, liberty, activity, growth of perfection, immortality, his relation to God, &c. This relation is the image of God which man possesses. (Not a word about his having lost it.) \* \* \*

Much better is Francis V. Reinhardt, one of the best preachers Germany ever had. He entered upon his theological career as an acute thinker, and a skeptical inquirer; but came out a believing, pious theologian and Christian. He touches frequently upon the doctrines of the Gospel, even at the earlier period of his life; and whenever he does so, he is unequivocally orthodox. But he never gave these doctrines that prominence which they deserve, until perhaps from the year 1810, when his mind became fully satisfied with regard to them. He was, however, too much of a moralist. His sermons are exceedingly interesting and improving to the Christian; and if he had lived in the millennium, when the devil will be bound, and cast into the bottomless pit, and shut up to deceive the nations no more, his preaching would have been well adapted to his audience, and to the state of things. But when it was emphatically the hour of the enemy, and the power of darkness; when the very gates of hell seemed to be open, to let loose upon half Europe all which was subtle, malicious and ruinous; then was a clearer sound needed, to rouse the slumbering or disheartened disciples of Christ, and to rally them around the standard of the cross. \* \* \*

Thus, whilst religion had but a few, and those timid defenders, Rationalism, as may be supposed, had bold and daring advocates in abundance. The higher literary characters promulgated the new doctrines as professors and authors; while men of less weight and learning inculcated them in the pulpit, each in his own way, mixed up with as much orthodoxy, or clothed in as orthodox a phraseology, as the supposed prejudice of his congregation

would require.—Periodicals either took no notice of religion, or were decidedly opposed to it, and especially to every appearance of a revival, which they deemed the height of folly and fanaticism. The reading part of the community were diverted from the subject of religion by the impulse which every science and art was receiving at that time, and especially by those sweeping revolutions in the departments of metaphysics and philosophy. And whosoever felt a desire after something better than mere speculation, usually took up with that sentimental religion (if it deserves the name) of which De Wette was the advocate—a sickly, sterile, undefinable abortion of metaphysics, unproductive of any things good or holy in life or emotion, but doubtless the only refuge of those who find no rest in philosophy, and seek none in revelation.

Religion, then, in the proper sense of the word, soon became almost entirely unknown. The Bible was neglected in families. To young persons of education or polished manners, it would have been a disgrace so much as to own one. Public worship was deserted; the Sabbath was profaned by every kind of business, the opening of theatres, ball-rooms, &c.; and vice and licentiousness increased to a most alarming degree.

Still God had some faithful witnesses in Germany, even at that period of infidelity. The names of those theologians and critics who have distinguished themselves in the defence of truth are too well known to be mentioned here. In the lower classes of society there were humble disciples of Christ, some praying and weeping in secret places over the desolations which they witnessed, and some enjoying communion with their Savior, in a happy ignorance of what was transacting upon the literary and theological stage of Germany. Switzerland, Wurtemberg, some parts of Prussia, and all the places to which Moravian influence extended itself, were never wholly in possession of the pretended reformers. A happy influence was exerted by another set, called Pietists, who resided principally in the kingdom of Wurtemberg. A small number of literary men of the first character seemed destined also to make a narrow escape. As they are not generally known in America, it may be gratifying to hear the names of some of them, accompanied with a few brief remarks respecting their characters.

#### ALBERT VON HALLER.

Albert von Haller, the author of the immortal but unfinished poem '*On Eternity*,' was one of this number.

"It was in the defence of religion and revelation," says a biographer of his, who was himself a professed unbeliever, "that Haller spent the last powers of his mind. From his youth up, he cherished a deep reverence for religion, and the study of the New-Testament had ever been a regular business with him. In his life and in his writings, he proved a zealous friend and an able defender of revealed truth." In his old age, he was troubled with doubts respecting his state. "Anxiously concerned about his soul," continues the same biographer, "and

bowed down under a sense of his guilt, it was at last only in prayer that he could find that strength and consolation which he so much needed." The Roman emperor, Joseph II., on his return from France, took a circuitous route for the single purpose of seeing Haller. Finding him surrounded with books and manuscripts, the emperor asked him whether the labor did not fatigue him, and whether he continued to make poems? "This was one of the sins of my youth," replied Haller; "only a Voltaire can make verses in his eightieth year." Soon after the emperor's visit, a neighboring clergyman called to congratulate him on the honor which he had received. The old man simply replied, "Rejoice if your names are written in heaven." In his diary he wrote, "Something flattering has happened to my vanity and pride, but let me, O God, not forget, that my happiness does not depend on man, from whose favor or displeasure I shall, a few moments hence, have nothing to hope or to fear. Let me remember, that the only true happiness is to know thee, to have secured *thy* grace, and to have in thee a reconciled God and Judge." In December, 1777, he wrote in his diary, "This is probably the last time that I shall use a pen. I cannot conceal it, that the view of the approaching Judge is awful to me. How shall I stand before Him, since I am not so prepared for eternity as I think every christian ought to be. O my Saviour, be thou my Intercessor and Redeemer in this fearful hour. Give me the assistance of thy Spirit to guide me through the awful valley of death, and when I die, may I, like thee, exclaim, triumphantly and full of faith, 'It is finished: Father, into thy hands I commit my spirit.'" He died in a calm state of mind, December 12, 1777.

## JOHN G. HAMAAN.

(Born August 27, 1730, at Konigsburg in Prussia,) a man whose superior talents and extensive information, as well as something mysterious in his character and life, have made him of late an object of the deepest interest in Germany, is another instance. During his life, he and his works remained unknown. It was not until after his death, and at repeated appeals of Herder, Jean Paul, and Jacobi to the public, that his writings attracted notice. They were sought for but in vain; they had disappeared, and a new edition is yet to revive them. He deeply lamented the miserable condition of his generation. "O," he exclaimed, "what a *negative* age is this! What hosts of *negative* men! All are bent upon taking away, none will give; all seek to destroy, none will build up. There is no seriousness in them, it is all levity; no dignity, it is all railing; no frankness, it is all deception."

## COUNT VON STOLLBERG.

The famous Count von Stollberg was a most interesting character. He was a man of a sound and powerful mind, of superior acquisitions, and of decided and ardent piety. We should be unable to account for his transition from the Protestant to the Roman Catholic church, had he not lived in an age when the most provoking unfairness in religious contro-

versy, and a settled hatred to vital piety, prevailing almost throughout Germany, seemed to extinguish the hope of ever seeing religion revive in either of the two Protestant denominations. With good people in the lower classes of society, he probably never came in contact. He was ever ready to bear his testimony in behalf of truth, and deeply lamented the miserable state of things. In one of his letters (1788,) he says, "In a certain sublime sense it may be said, that truth needs no defence. But her objective invincibleness is a poor consolation for the philanthropist, and especially for a father who has reason to fear the approach of times when his children shall have to dwell among baptized, and perhaps even among unbaptized heathen. That new-fashioned, half-Christianity, which makes the Son of God only the greatest and best of God's messengers, cannot stand, since the Bible opposes it on every side. Nor can Naturalism endure, that monster of a system, borne up by vapors which every wind may dissipate, and every sunbeam dissolve. But still, decided pyrrhonism (skepticism) and practical atheism on the one hand, and blind superstition on the other, may dwell so close together as to leave no room for religion, and so drive her out again into the desert. However, there is yet one hope left to us. The time may come when true Christians shall unite themselves; when the fatal consequences of infidelity will become conspicuous; and men, chased from error to error, and from doubt to despair, will return to the simple, heavenly wisdom of the Bible." In 1790, he wrote to the well known Jacobi to furnish him with an instructor for his children. "When you write to your brother, or sister," says he, tell them that I will have no Neologian, though he be as learned as Aristotle, and as wise as Xenophon. On this subject I am intolerant. I do not care whether he has studied theology or law; whether he is a Lutheran or a Calvinist: *but he must be a true believer in the Gospel. I would rather have an honest Atheist, if there be any, than such an empty talker, made up of belief and unbelief, as most of our theologians now are.*"

## HENRY JACOBI.

I shall mention but another individual, Henry Jacobi, who has acted such a conspicuous part in the philosophical revolutions of Germany, and who has brought philosophy and religion nearer together than any other metaphysician of his time. Whether he was a true Christian until near the close of life, there is reason to doubt; but he is an interesting character to the Christian observer, a man of high sensibilities, and an anxious, persevering inquirer after truth. He felt the need of something better than what the spirit of his age could give him. He knew it was in the Bible, and in the Bible only, but how to find it there he did not know. He labored under the common difficulty of philosophical inquirers; religion was too high unto him, in his mouth, and in his heart, while he sought it with the telescope through the boundless space of the universe. In the year 1817, he wrote to one of his friends, who entertained similar views and feelings with himself as follows: "With your



complaints about the unsatisfactory nature of all our speculations I most heartily, though sorrowfully agree. I know, however, no other counsel than to speculate and philosophize right on. There is a singular religious commotion throughout Europe, especially in Germany. I hear much respecting it from travellers who visit me, but can never ascertain anything definite. Very lately I received a call of the two sons of Bishop Sack in Berlin. They are excellent young men. They hold fast the word of God, and the younger is specially zealous for it. With him I entered into conversation on the subject as earnestly and deeply as I could, in order to ascertain how to get that religion which he possessed: for the requisite directions I thought he must at any rate, be able to give. He saw that I was sincere, that I concealed nothing from him, and that no presumption, or pride, or vanity, would prevent me from exchanging cheerfully my frail, speculative religion, for one positive and founded on historical facts, as his was. He saw it, and could not conceive why I did not do so. At last he saw no other alternative than to retire into the fortification of his individual experience and feelings, and to shut the door against me." In another letter, written the same year, he says, "My mind now stands thus: I am fully satisfied that *he who wants the piety of the fathers, must want their belief also*. But how I am to want that sound, solid, plain piety in such a manner as really to obtain it, I do not know." In another place in the same letter, he says, "*There must be something higher and nobler, and capable of being apprehended and possessed by men, and communicated to others, or it is not worth while that a theologian or a philosopher should open his mouth and talk*. I hear inquiries made on every side after this something; but I hear no satisfactory answer given to them. Towards the close he says, "You see, my dear, that I am still the same; a thorough heathen in my understanding, but with my whole heart a Christian. I am swimming between two oceans of heterogeneous elements. They will not unite to support me in common. As the one raises me up, so the other always carries me down again into the deep." Before his dying hour approached, Jacobi prayed; and he humbly blessed God for that grace which permitted him to pray; and declaring grace to be his refuge and his hope, he departed. May he not be wanting in the realms of peace and glory!

## LETTERS OF THE LATE MR. SUMMERFIELD.

The following Letters (recently published in the N. Y. Observer) are from the pen of the late lamented young Summerfield. They were addressed, it is said, to a gentleman residing at the time of their date, at one of our colleges, who was preparing for and has since entered on the work of the ministry. Every one who has been made acquainted (and who has not?) with the pure and elevated spirit of the individual whose name they bear, will be gratified that his correspondent has consented, as he ought, to make them common property. There has seldom been such an universal favorite with the christian public as this fervent young Kirke White. Be-

side gifts of a high order, that never failed of gathering around him a press of hearers, there are few who could look upon him and forget him—few on whom the ingenuous candour of his address, and the youth of his person already spent by the fervour of his soul, has not left an impression difficult to be effaced. His popularity has received, if possible, a new accession, from his late excellent biography, and the interest which the poet Montgomery has taken in its execution.

The remarks on extemporaneous speaking in the second letter will interest those who are studying for the ministry.

## LETTER I.

Baltimore, December 8th, 1824.

My very dear friend and brother \*\*\*\*\* must not suppose for one moment, that because he has not received a line from me since our interview in the summer, he had no longer any place in my remembrance. Oh no! "God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing, I make mention of you always in my prayers!"

Your first letter was received, though out of date; perhaps you have heard that about that time I made a tour through several of the New England states, and the lower province of Canada, every where preaching the word. Immediately on my return to New-York, I was appointed to travel through the state of Pennsylvania, and partially through Jersey, which filled up every niche of my time, till early in November, when I arrived here, where I am now fulfilling the duties of my regular station; and scarcely had I become settled, before your second favor was forwarded to me from Philadelphia, where it had been directed. I greatly rejoiced in the consolation which its contents afforded me, and I do most earnestly covet another and another, "that I may be comforted together with you, by the mutual faith both of you and me."

While I sincerely mourn with you, that out of so large a number of the rising generation which your college brings together, so few comparatively are wise to understand the things which belong to their everlasting peace, yet I thank God and take courage, that there is still "a remnant according to the election of grace;" and while I consider your own circumstances, in your present situation, like those of the "greatly beloved" Daniel, in the land of his captivity, and in the house of bondage, yet like him also I anticipate concerning my greatly beloved friend, that he shall "stand in his lot at the end of days."

I am not able to ascertain from the tenor of your letter, whether or not Satan is tempting you "in the wilderness" with respect to your call to the ministry or whether he has "departed for a season." You express however, in both your letters, the comfort you have received from the individual application which you have been enabled to make of Isaiah vi, 6, 8. It is indeed a passage very full of comfort, and although you confess that the latter part of the chapter is dark and appalling, yet it need present no such horror to you. While the qualifications for the ministry, (circumstances apart)

must be *essentially* the same with those of the prophet, yet the tenor of the commission which is entrusted unto us, runs in a sweeter strain; "God hath committed unto us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; now then we are ambassadors of Christ, as though God did beseech by us, we pray men in Christ's stead that they be reconciled unto God." Oh what strains are these!

"Tis mercy all, let earth adore,  
Let angel minds inquire no more!"

Our great theme is "Jesus Christ crucified;" our great business is, to set him forth to men, "evidently crucified before their eyes;" our great glorying is, "the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world." Oh it is his name which gilds the page of our commission; it is his name which throws such a halo of glory around every part, as to absorb all within its beams; it is his name which contains the charm to drive away the evil spirit out of man;

—"for devils fear and fly."  
Happy if with your latest breath,  
You may but gasp his name,  
Preach Him to all, and cry in death,  
Behold! behold the Lamb!

I doubt not, my dear friend, that, rather than refuse the offered privilege, you would sacrifice your all. I doubt not but you have laid at His feet, your health, your property, your reputation, your life itself; and that you have determined to be the servant,—or rather as you know the term is, the *slave* of Jesus Christ; and that nothing now is wanting to your being unreservedly given up to the service of your condescending Master, but the solemn imposition of hands, to which you look forward with so much solicitude. Continue to live in the spirit of sacrifice; those things which are gain to you count loss for Christ. \* \* \* \* \* May the Spirit of the Father and the Son lead you into all truth! may he be your sanctifier, as well as your comforter! may his unction ever abide upon you: and when that solemn hour shall arrive, when the hands of the Presbytery shall mark you out as the devoted victim of the daily cross, may his baptismal fire descend and take up its abode within you, purifying your heart to be the sanctuary of God, and a Holy of Holies, for his abiding habitation! \* \*

\* \* \* \* \* My dear yokefellow,  
Yours in Christ Jesus, J. SUMMERFIELD.

LETTER II.

Baltimore, Jan. 4th, 1825.

My Very Dear Friend—For a fortnight past I have been interdicted all exercise of any kind, mental or bodily, and I am still confined to my chamber. My physicians are now beginning to relax their restrictions, and I am permitted to correspond, to a certain extent, with the friends of my heart.

That you may not be uneasy with regard to the nature of my present indisposition, I would simply state that it is but *temporary*, and is the effect of artificial causes. I have been submitting to a course of mercury, at their recommendation, and the process of salvation hav-

ing arrived at its highest state, my debility was extreme and I had no rest out of my bed. That course is now suspended, and I am slowly recruiting; very favorable results are anticipated, and when I shall see you in the spring, by the will of God, I hope you will find them realized.

\* \* \* I very sensibly feel alive to the confidence your letter reposes in me, and I feel thankful also that you let me so fully into your *inside heart*. I see its workings, and how tremblingly sensitive it is on the great subject to which all the energies of your mind are bending. Will it be any relief to my dear friend to assure him that these anxieties are the counterpart of my own, even unto this present hour? Yes, for I will not scruple to disclose it, that although I am now in my seventh year of ministerial labor, the *agony* with which I entered upon it is unabated. I still feel it a crucifixion, a continual martyrdom, a dying daily.

Human sciences may become familiar by incessant application, and practice may make perfect; but the science of salvation *passeth knowledge*;

"I cannot reach the mystery,  
The length, the breadth, the height!"

Angels themselves are represented as *desiring* to look into these things; and yet, with all the might of all their bending minds united, they fail to comprehend them, and join us in the apostle's cry, "Oh the *depth, the depth!*" And it ever *must* be so; so long as we retain the spirit of our commission, our dependence upon the Holy Spirit will continue to be as sensibly felt in our *last* sermon, as in our *first*, unless we have learned to preach without him; and then we shall be sounding brass, and tinkling cymbals, noisy instruments of no value. But let not my dear friend be therefore weary, and faint in his mind; be not unwilling to harbor the incessant cry within your breast, "who is sufficient for these things?" and let the faith which moves the mountain, triumphantly rejoin, "my sufficiency is of God, I can do all things through Christ strengthening me." Ever lean upon the promise of the Great Head of the Church, "Lo I am with you always."—And you also shall find, even if your record be that of the brightest luminary of the Christian Church, "no man stood by me, but all men forsook me,"—"nevertheless the Lord stood with me! "Be not thou therefore moved at the afflictions of Christ, but endure hardness as a good soldier." Remember the recompense of the reward.

In reply to your remarks on extemporary discourses, I am glad to find your own soul in such perfect harmony with mine. You very much magnify the difficulty of it, but you have not yet been called to grapple with it; and I am fully persuaded, that even in your infancy as a minister of Christ Jesus, you will strangle the serpents; such is my decided impression from the views you have already taken of the subject. And yet you cry, "Hic labor, hoc opus est!" I do not know that any thing I could suggest would be applicable to your circumstances, because the mode of training for the ministry in our church differs so totally from yours. \* \*

In your case I should recommend the choice of a companion or two, with whom you could



accustom yourself to open and amplify your thoughts on a portion of the word of God, in the way of *lecture*; choose a copious subject, and be not anxious to say *all* that might be said; let your efforts be aimed at giving a *strong outline*, the filling up will be much more easily attained. Prepare a *skeleton* of your *leading ideas*, branching them off into their *secondary* relations; this you may have before you. Digest well the subject, but be not careful to choose your *words*, previous to your delivery. Follow out the idea in such language as may offer at the moment. Don't be discouraged if you fall down a hundred times, for though you fall, you shall rise again; and cheer yourself with the prophet's challenge, "Who hath despised the day of small things?"

To be a correct extemporaneous preacher you will need to write a good deal, in order to correct style, and prune off the exuberance of language; but I would not advise you to write on the subject upon which you intend to preach. If you fill up on paper the matter of your text, you will contract a slavish habit of cumbering your mind with the words of your previous composition. Write on *other* subjects, and leave your words free and spontaneous for pulpit exercises.

If I were near you, I would show you my plan of skeletonizing. As I hope to have that pleasure in the spring, I will then let you into any plans, if you think them of any value. I never preach, without having prepared an outline, but I never write a sermon out at length.

May the Lord direct you in all things! Write me again and again. Yours in love,  
J. SUMMERFIELD.

**Disordered Passions.**—There is nothing, perhaps, which contributes more to health and longevity than the proper regulation of the passions. The animating affections—as joy, hope, love, &c. when kept within proper bounds, gently excite the nervous system, promote an equable circulation of the blood, and are highly conducive to health: while the more violent and depressing passions, as anger, ambition, jealousy, fear, grief and despair, produce the contrary effects, and lay the foundation for the most formidable diseases.—In the instances of the Emperor Valentinian the First, Wenceslas, Matthias Corvinus king of Hungary, and others, a violent fit of anger, as history informs us, caused very speedy death.—*Journal of Health.*

**Beauty and Health.**—Females should be early taught the important fact, that *beauty* cannot, in reality exist, independent of health; and that the one is absolutely unattainable by any practice inconsistent with the other. In vain do they hope to improve their skin, to give a "roseate hue" to their cheeks, or to augment the grace and symmetry of their forms, unless they are cautious to preserve the whole frame in health, vigor and activity. Beauty of complexion and to a certain extent, that of shape also, is nothing more than visible health—a pure mirror of the perfect performance of the internal functions, and of their harmony

with the external portions of the systems; the certain effects of pure air, cheerfulness, temperance, and of exercise, uninterrupted by any species of unnatural constraint.—*ib.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 27, 1830.

### LITCHFIELD COUNTY FOREIGN MISSION SOCIETY.

The Auxilliary Foreign Mission Society of Litchfield County, met at Litchfield on the 10th inst. Addresses were made to a large audience, by the Rev. Messrs. Ely, of the Sandwich Islands, and Kirk of Albany, who were a deputation from the parent Society; and also by the Rev. Mr. Harrison, of Roxbury.

The Treasurer reports the receipt of \$1,842 since Nov. last.

*For the Religious Intelligencer.*

### THE TEMPERANCE SOCIETY.

National vindication is important for the exactitude and justness of general history. There is an old adage which Franklin urged, and which we have repeated in our gazette, that is applicable to states as well as individuals—"Make yourselves sheep, and the wolves will eat you." False imputations should be repelled, whenever there is a scope, or any chance of success, for the assertion of facts.

[*Nat. Gazette.*

The above principle is also applicable to individuals and societies. With this view my attention was called to an *editorial* article in the Methodist Episcopal paper of Feb. 5. Speaking of Reese's Essays, which began to be published in that paper, July 13, 1827, the Editor says, "It was after these Essays were printed by us, that the present temperance movements commenced." He does not say, but leaves inattentive readers to receive the impression, that those essays, (very respectable essays I believe) had a great influence in the production of these "movements."

The American Temperance Society was formed in February, 1826, almost a year and a half before the commencement of those essays. The course of inquiries and experiments which led to the formation of the Society, had been going on for two years or more previous to this. During the year 1826, Doctor Edwards, the first agent of the Society visited most of the principal towns in Massachusetts, and several in the adjoining states, producing every where a most gratifying but unexpected resolution in favor of total abstinence. Mr. Hewit commenced his agency, I believe, in the autumn of 1826, spent a considerable time at the eastward, visited New-York in the winter, and Philadelphia in the spring. In the latter place was formed the "Pennsylvania Society for discouraging the use of ardent spirits," and an impulse given in favour of total abstinence, which has remained and increased to this time. That same spring, a large number of Medical and ecclesiastical bodies passed strong resolutions in favor of total abstinence. The

old Massachusetts Society, which had been long struggling upon the Methodist principle of discountenancing intemperance (drinking only when it was necessary) came over to the new ground of total abstinence: Kittredge's address, and Beecher's sermons were published the previous winter, of the former of which the friends of temperance have circulated several hundred thousands, and of the latter I believe more than twenty thousand. All these things took place before the commencement of Dr. R.'s publication. The first annual report of the American Society was presented in November, 1827, which if I mistake not, was before these essays were published in a separate form. I might mention many other facts, but I leave it to any candid person, if the temperance movements commenced after the publication of these essays.

As to the necessity other churches were in, of doing something to reform their drunken members, which this editor says with such a christian spirit, I would simply remark, that these editors have always persisted in holding out the idea that our societies were designed to reform drunkards. Whereas the direct design is to *save the temperate*. And these editors ought to know it. The whole movement has begun and been carried on by the temperate and benevolent. It goes wherever there are men enough to carry it on, who are willing to practice total abstinence, and to pledge themselves to total abstinence, for the sake of doing good to their fellow-men. This perhaps explains the secret, why the temperance movement began where it did, and why it has been supported by some, while it has been treated lightly by others.

I am glad to learn from Dr. Fisk's excellent letter published last summer, that the Methodist Episcopal church is deriving its full share of the benefit which the temperance reformation is bestowing upon our common country, and upon all our churches. I have also satisfactory evidence that large numbers of Methodists throughout the country, fully appreciate the value of this movement, notwithstanding all the efforts of the little junto around the Book Room for its disparagement. In fact the trouble these managers have had to excuse their course and to satisfy their own people on this subject, is sufficiently evinced by their own language. They never took so unfortunate a course, as when they declared against the temperance society, and vilified its promoters, as "mushroom reformers." And they will learn, before they see the end of this business, what I desire all my brethren would bear in mind, that they do not speak the voice of methodists. It will be a salutary lesson all around, when it shall fully appear that just because they are *editors of a newspaper*, the club must not think of setting themselves up as the keepers of the conscience, or the arbiters of the faith of half a million of people in a free country. In spite of them, temperate methodist will leave off drinking, and will join with other philanthropic men in societies, whose object is to persuade the whole community to go and do likewise. Z.

For the Religious Intelligencer.

### "CAST THE STUMBLING BLOCKS OUT OF THE WAY."

Mr. Editor—Is there any one sin which is more calculated than another, to provoke the righteous Judge of the Universe to inflict His chastisements upon individuals, upon communities or upon nations? If such exist, what can it be?—Is there any reason to conclude from what we read in the word of God, that previous to the ushering in the latter day glory, the church of Christ is to be purified of her corruptions,—“purified and made white?” The times and the seasons, we believe, He has reserved in His own keeping, and he wisely withholds from us for some important reason, a knowledge of the precise period of “the coming of the Son of man.” Do we see in our day, any tokens, which indicate that “the time is at hand,” any thing, which should lead us as Christians to “watch and pray that we enter not into temptation,”—any thing, which tells us, we should take up the cross and follow Christ fully, thro’ evil report as well as thro’ good report,—that “denying ungodliness and worldly lusts we should live holily and unblameably, not fashioning ourselves after the course of this world,” that we should “let our light so shine, as that others around about us, may take knowledge of us, that we have been with Jesus.” Is the church required to “cast the stumbling blocks out of the way,” and is the reason of this requirement a sufficient one, namely lest sinners should fall over them and be lost? Shall it be said by a church on having a particular corruption or sin specified, of which those out of the pale take advantage and boast themselves in their iniquities, that if they had not this for their excuse, they would have something else to find fault with? If the thing named be a fault, should it not “rather be healed,” or thrust out of the way? What would He who judgeth righteous judgment, command in this case? Or are we at liberty to set aside His judgment as inferior to our own, and thus virtually say, “we will not have thee to reign over us?”

We come now to the point intended. Does God every where in the Bible, express His abhorrence of drunkenness, and of drunkards, saying of the latter, “they shall not enter into the kingdom of Heaven,” and does He denounce a woe against such as tempt others to drink, by putting “the bottle to their neighbor’s mouth,” or “in more common language, by offering them drink and setting it before them? And is it not matter of lamentation and mourning that so many are found and that too in our churches, who in heart and practice are opposed to a reformation? Some even of those, who are set apart as teachers and expounders of the word of life, and who are commanded “to declare the whole counsel of God,—to warn the wicked of his way,” on the solemn penalty that the blood of the wicked shall rest upon him, if unfaithful,—some even of such, it is to be feared and believed, dare to trifle with the sacred majesty of Heaven, by overlooking or concealing such of the volume of inspiration on this subject, as it calculated if enforced from the pulpit, or in a more private manner, to provoke from those rebuked the sarcastic reproof, “physician heal thyself;” and truly, how can they preach against drunkenness, when by their practice they encourage it, they make use of strong drink, and though they may not often be found to stumble in their walk, or stammer in their speech, yet enough are found, who reeling under the weight of the jug, plead that their right to drink is as good as the minister’s, and they will say, they have drank but a little, and they needed it for refreshment, and some friends called upon them and they must treat them with hospitality and must keep them company, too. Will this hospitality on which is bottomed the undoubted ruin of thousands meet with



commendation in the final day? Is every action to be weighed and its bearing on the interests of our fellow men, to be laid open to the view of the universe? What, then, must be the sensations of a soul, against whom a lost reprobate shall rise up and say, you were the cause of my undoing:—you knew my danger, but warned me not; you saw me going to ruin and heeded me not—or if you heeded, you “passed by on the other side,” and your only pity was pitiless; and when in your company or in your employ, because I craved it, or thought I craved it, you fed me with the poison which consumed me:—you helped to kindle a flame in my vitals which will burn to the lowermost hell. Oh, look upon me and see your work! Could it be a desire for my good that because others dealt out to me the liquid fire, you must do the same, from the perfidious fear of losing my regard, or my labor? No, rather did you not regard your share of the accursed mammon, and was led to cloak your unhallowed conduct under so specious a veil? But for you, I had been a companion of yonder happy spirits, and my songs of praise had reached the throne of the Eternal and his smiles had been my reward,—but now, I am lost, lost for ever. Christian, who ever you may be, that may find yourself thus tampering with the word of God, will you suffer your conscience to lead you in the work of examination, and will you in fervent humble prayer to Him, who searches the heart, inquire, “Lord, what wilt thou have me to do,” in this thing?

#### THE FIRST TEMPERANCE SOCIETY.

The following history of the first Temperance Society on record, is from a discourse recently delivered at Lee, Mass., by the Rev. Dr. Hyde, who took his text from Jeremiah xxxv. 12, 13, 14. “Then came the word of the Lord unto Jeremiah, saying, Thus saith the Lord of hosts, the God of Israel; go and tell the men of Judah, and the inhabitants of Jerusalem, will ye not receive instruction to harken to my words? saith the Lord. The words of Jonadab, the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father’s commandment; notwithstanding I have spoken unto you, rising early and speaking; but he hearkened not unto me.”

In the chapter containing these words, is found a brief account of a very remarkable people. They abstained wholly from the use of wine, and all intoxicating liquors, then known, not for a few years only, but from generation to generation. They were very different from many people of this day, who, while they abhor drunkenness, are willing to acknowledge themselves to be in the habit of drinking temperately. Entire abstinence was practised by every member of their households, embracing their wives and children. The family motto with them was, “drink no wine nor strong drink.” This was inculcated by precept and example, and their children being thus early tutored and trained, the habit of strict temperance was easily formed, and there was no inclination to break over the rules.—They could not be induced, by flattery or threatening, to deviate in the least.

It is evident, that this people originated in a family of the Kenites, and descended from Jethro, Moses’ father-in-law. We have a par-

ticular account of them in the book of Judges, i. 16: “And the children of the Kenite, Moses’ father-in-law, went up out of the city of Palm-trees with the children of Judah, which lieth in the south of Arad; and they went and dwelt among the people.” We hence see, that these descendants of Jethro, probably in compliance with the invitation given by Moses, came into the land of Canaan with the children of Israel.

The most distinguished man among this people, was Jonadab, the son of Rechab, who lived about three hundred years before the prophet Jeremiah. He was cotemporary with Jehu, and was on the stage in the days of Ahab, a notoriously wicked king of Israel, when wine was drunk in abundance, and the people had shamefully corrupted their ways. Jonadab was eminent for his cordial attachment to the worship of Jehovah, and for a life of strict piety and weanedness from the fascinating enjoyments of this fading world. In that dissolute age, he arose a decided reformer, though every thing conspired to limit his influence. Of this man we have an account in 2 Kings, x. 15. The words are these: “And when he (Jehu) was departed thence, he lighted on Jehonadab, the son of Rechab, coming to meet him; and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot.” This pious man had heard, that Jehu was executing the predicted vengeance upon the house of Ahab. His spirit was, at once, stirred within him. Entertaining hopes of a thorough reformation, and desirous of giving his cordial approbation to so good a work, he went purposely to meet Jehu. That he was esteemed an eminent man, in his time, is evident from the manner in which Jehu, now a king, treated him, taking him up into his chariot. He was then known, as a reformer, particularly in the decided stand he took against the sin of intemperance, which he regarded as a most corrupting vice. Being a pious and discerning man, and foreseeing the evils which would inevitably come upon Judah and Israel, in consequence of their planting vineyards and indulging their appetites, he wholly abstained from wine and strong drink himself, and strenuously inculcated the same practice upon his children. He did more; he accompanied what he said to them, by a strict charge, that his example and precepts should be enforced upon their children, and so on from generation to generation.

The force of education, in this instance, was felt, and his descendants were a hardy, self-denied, and industrious race. They revered the memory of their pious ancestor. The blessing of God evidently rested upon them, for they lived long in the land where they were strangers. Three hundred years had now passed away, bringing their history down to the time of Jeremiah. They doubtless had become considerably numerous; but they all strictly adhered to the counsel of their father Jonadab. Let it be particularly noticed, my friends, that we have more than human testimony to prove their entire abstinence. Jehovah himself testifies, in the text, that “the words of Jonadab had been performed.”

That all Judah might have knowledge of their strict temperance, and of the influential cause of it, and that the firmness of their resolution might be brought to a public test, Jeremiah was directed, by God, to go to this remarkable people, called the house of the Rechabites, and bring them to one of the chambers of the house of the Lord. There he was also directed to give them wine to drink. The apartment in the temple was a very public one, adjoining that of the princes and great men of Judea. When assembled in this conspicuous place, the prophet set before them pots and cups full of wine, and said to them, "Drink ye wine." Their principles and habits were now to be publicly tested. It was not a dissolute man, a wine-bibber, who invited them to drink: for had this been the fact, the proof of fixedness of principle in them would have been diminished—but it was Jeremiah, an eminent prophet of the Lord. In his high commission, as a prophet, he had brought them together, in that public place, and into the presence of the influential men of Judah, and called upon them to drink wine. By this transaction an important object was to be accomplished, of which they were ignorant. The greatness of the trial arose from their being thus addressed, by so good a man as Jeremiah. The Lord commanded his prophet to take this course with them; but he did not command the Rechabites to drink. They were free to refuse the cup, and they had no hesitancy in doing it. Their reply to Jeremiah was strongly marked with decision. "We will drink no wine: for Jonadab, the son of Rechab, our father, commanded us, saying, ye shall drink no wine neither ye nor your sons forever."

The Most High did not leave these men, nor the house of Judah ignorant of his design.—The principles and habits were now tested, and the Lord commended them, as he did the firmness of Abraham's faith, when he was commanded to offer up his son Isaac. This transaction ordered by the God of heaven, was a tremendous reproof to all of the inhabitants of Judah. The reproof was like a sharp two-edged sword, and its force consisted in this single point; the Rechabites have rigidly and honestly performed the words of their father a mere man; but, I, the Lord your God, have spoken unto you and ye have not hearkened. The motto of the Rechabites was—entire abstinence from wine and strong drink, nor were they charged with weakness, enthusiasm, or folly, by the God of Israel. All this fully appears from the sequel, for when complete proof of their entire abstinence had been obtained, Jeremiah said to them, "Thus saith the Lord of hosts, the God of Israel, because ye have obeyed the commandment of Jonadab, your father, and kept all his precepts, and done according to all that he hath commanded you: Therefore thus saith the Lord of hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever." The Lord graciously promised to bless them, even when the Jews should be cast out of his sight. The subsequent history of this people is not recorded, by the pen of inspiration, because they were not in the line of the

Saviour. We can follow them no further; but we cannot doubt the fulfilment of God's promise to them.

### JEWS RETURN TO PALESTINE.

The fact that the Jews are looking with increased interest, of late, towards Jerusalem is attested by information from various sources. Mr. Wolff, the celebrated converted Jew, and Missionary, states in a letter in the last Jewish Expositor, that about one hundred of his countrymen passed Jaffa last year on their way from Constantinople to Jerusalem; they were chiefly old men and women, and went with an expectation of spending the remainder of their lives there. The disposition of this remarkable people to look back to their own land, as passing events have from time to time given new direction to their thoughts, characterises their history. What importance should be attached to the late indications of it, is matter of curiosity. Certain it is that they discover something in the movements of the world about them which induces them to look with peculiar interest to their own condition. And well they may.

The Editor of the Jewish Expositor remarks—

A friend on whose judgment and veracity equal confidence may be placed, writing from Constantinople more recently, says that when he first arrived, he heard of a great number of ships hired by the Jews to convey them to Jerusalem. He found they were going in expectation of the near coming of their Messiah. He adds, that thousands of families were preparing to embark from all quarters.

Another friend, writing from the south of Europe, November 28th, mentions having received very recent intelligence from the same quarter, confirming these statements, and that their expectation of the Messiah, is the reason openly given; at all events, it is certain, that great numbers have actually embarked, whatever may be the motive that has influenced them.

Without attaching any undue importance to such events as these, it may be observed, that they prove that the attention of the Jews is increasingly turned to their own land; and it is impossible that they can fail of exciting very deep interest in the minds of those Christians who, whilst they are seeking the welfare of the house of Israel, and praying for the peace of Jerusalem, are attentively watching the dealings of God with this wonderful people.

### TOLLAND COUNTY TEMPERANCE SOCIETY.

The Temperance Society of Tolland county, met at Bolton on Tuesday of last week. New victories over that giant destroyer intemperance were reported. At no meeting has a more determined spirit in the great warfare been manifested, and at no period since the formation of the Society has its influence apparently been so beneficial, or its success so marked. There are in the county thirteen retailers, whose consciences it appears will not suffer them to retail the poison, and make gain of the health and happiness and souls of their fellow men. The increase of the town auxiliaries, bore gratifying testimony to the steady if not rapid advancement the Society is making towards the great object it was formed to accomplish. An ode composed for the occasion was sung, and the Rev. J. H. Linsley, of Hartford, delivered an interesting and appropriate address. It was an assemblage of fact and argument, and stirring appeal not easily gainsayed or resisted. Of the next



meeting seasonable notice will be given, and the increase of our members since our last meeting will soon be made known through the secretary of the State Society. The increase however, may be safely put down at three hundred.—*Conn. Obs.*

February 17, 1830.

### REVIVALS.

**Bristol, R. I.**—By a letter of the 10th inst. from a Minister of the gospel in R. I. who has recently visited Bristol, we are informed that "a most happy work of conversion" is there progressing. Our friend preached twice to deeply solemn auditories. The revival is said to be more general than was ever before known in the town. All the churches are participants. The attention commenced in the day-school taught by the Rev. Mr. Ross, Baptist Minister. The influence of Christian feeling in the community generally, is remarkable.—*Chris. Watch.*

**Hyannis, Barnstable.**—Recent information assures us, that a powerful work of grace seems to have commenced in this place. A pleasing number appear to have lately experienced the change, of which our Lord spoke to Nicodemus, when he said, "ye must be born again." Inquiry meetings are well attended, and the people are very attentive to the joyful sound of pardon to believing penitents. We learn that visits from those who preach the gospel are ardently desired.—*ib.*

**Sacred Literature.**—In the press, and will speedily be published, part first of the second volume of the Course of Hebrew Study, by Professor Stuart. This is designed to embrace the historical parts of the Old Testament, which will be comprised in the proposed publication. The Hebrew text is not printed, as was intimated in the preface to the Hebrew Chrestomathy, by the same author. The work is to consist of notes, which are grammatical and exegetical; following the general plan of the Chrestomathy, with the exception that there is comparatively less grammatical, and more exegetical matter.

The design of the writer is principally to aid beginners in the study of the Hebrew Scriptures. But he hopes also to present some things not unworthy the consideration of those, who are more advanced in this important branch of study.

It is hoped that the work may be ready for sale by the end of the present month, or soon afterwards. The design of the author is, to complete the volume in three numbers, of about 200 pages each; and to do this as soon as may be, consistently with his other duties, should life and sufficient health be spared him. The next number will comprise selections from the lyric poetry of the Hebrews.

**Wines.**—The introduction of the lighter kinds of wine into more general use, has been strongly recommended as one of the means of suppressing entirely the consumption of ardent spirits. Great caution, however, is necessary to be observed, lest by this means mankind be induced to substitute one poison for another. That the moderate use of pure wine is unat-

tended by nearly all those deleterious effects consequent upon the employment of ardent spirit to any amount, we cheerfully acknowledge. Nevertheless, there is an important consideration in relation to this subject, which we fear has been, in a great measure, overlooked, and to which we beg leave now to direct the attention of the public. We allude to the fact, that for every gallon of pure wine which is sold, there is perhaps a pipe, or fifty times the quantity, of that which is adulterated, and in various manners, sophisticated; the whole, without exception, the source of a thousand disorders, and, in many instances, an active poison, imperfectly disguised. The encouragement for this adulteration will, of course, be increased in proportion to the quantity of wine consumed, until, at least, the vine shall be more generally cultivated in our own country, and the motive for the deception be in consequence in a great measure removed.—*Journal of Health.*

### SUMMARY.

**Boston Schools.**—From the triennial report of the Boston School Committee, just published, it appears that the whole number of schools in the city is 235; 80 of them public, and 155 private—whole number of pupils, at school, is 11,448; total amount paid for tuition, fuel, &c. is 196,829 dollars 25 cents.

On the above, the Boston Christian Register remarks:

This statement is highly honorable to Boston. One hundred and ninety-seven thousand dollars are expended annually for the instruction of children and youth in a city whose population, little, if at all exceeds 60,000. We doubt whether the world can furnish a parallel example. And this expense, let it be remembered, is voluntarily incurred. And besides this amount which is wholly expended for instruction within the city, many children are educated at Academies or High Schools in other places. There are young men also natives of this place, in the different Colleges of New-England. At Cambridge there are, according to the last catalogue among the undergraduates, 78 from Boston. The amount drawn from the city by both these classes cannot be less than 40,000 dollars and we presume exceeds 50,000 dollars; so that we should not probably go beyond the truth in asserting that the annual expenditure of the citizens of Boston for the education of the young is 250,000 dollars.

**CHARITABLE BEQUESTS.**—Executors of the late William Mackenzie, Esq., having closed his estate, in pursuance of the request contained in the will of the testator, have distributed the residue to various charitable institutions, \$15,380 50.

**Temperance cause in Great Britain.**—The temperance cause seems to be making progress in Great Britain. The Glasgow Chronicle says: "Among the novelties of the celebration of new year's morning, may be mentioned the substitute for whiskey, used by the disciples of the Temperance Societies, a party of whom visited their friends, carrying with them good coffee, and the other requisites generally used on such occasions; and on which beverage the party and their friends enjoyed all the sociality which spirits could excite, and without feeling any of its bad effects. So much for the progress of improvement."

**Dickinson College.**—The Rev. Samuel B. How, formerly of Philadelphia, has been chosen President of Dickinson College, Carlisle, and Mr. Charles D. Cleveland, Professor of Languages in the same institution.

## Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

*From the Sailor's Magazine.*

### SUPERCARGO OF AN EAST INDIA-MAN.

*Extract from the Journal of the Supercargo of an East India-man.*

"This evening the full moon arose with unusual splendour, the effect of which upon the undulation of the water, in the lights and shades surpassed any thing of the kind I had ever witnessed. Under the influence of a scene so beautifully attractive, I involuntarily moved to my accustomed seat on the windlass. In the ship's company, there was a remarkably steady middle-aged man, by the name of Benjamin Somers. From his age, moral worth, and generous kindness to his messmates, he was the favorite of all. If there was difficult duty to perform, Ben Somers was sure to be selected. It being Ben's "watch below," he, and several of his shipmates, were taking a "cut" from the remains of their dinner. After finishing their repast—one of them says, "Uncle Ben, I often see you reading that bible of yours, haven't you read it through?" "Yes I have read it through a score of times, and with the blessings and permission of my Maker, I hope to do it again. 'Tis to me, Tom, the greatest comfort and the best adviser I have on earth. Why, I sometimes think it is meat, drink, and lodging to me. For when I am hungry, thirsty and worn down with fatigue, in stormy weather, I read a chapter, relating the sufferings of our Saviour, and I am relieved. My sufferings are but a drop in the bucket, when compared with His. Read but the bible, Tom, and you'll find it so. But I'll tell you a little about my bible, and I hope it may induce you to read the one the captain gave you a little more, for as sure as you are alive it will make you a better sailor and a better man. I think it was about eleven years ago, when about sailing from Philadelphia, and having foolishly frolicked away, to the last dollar, two years' wages, I walked into a bookstore, to buy some funny book, as I called it—the old gentleman who attended the shop, on my asking for a "funny book," laid down his spectacles, and looking me steadily in the face, seemed to assure himself that I was a sailor. He said, "what part of the world are you going to, my friend?" Perhaps to the South Sea, or to Canton, I don't know which. "And so you want to buy a funny book; well, I will make a bargain with you, I will give you one of the best and most entertaining books I have in the shop, if you'll promise on the word of an honest man, that you will read, attentively, every page in it." Now to save the last dollar, Tom, and increase my stock of tobacco, I did promise, "on the word of an honest man, that I would read attentively, every page in it," and I have kept my word. The old gen-

tleman then handed me from the shelf, the bible, which you have so often seen me read. "There," says he, "my friend, is not only the best, and most entertaining book I have in the shop, but the best that ever was printed. Read it as you have promised, and it will make you a better seaman and a better man; and if you have a grateful heart, and don't say so when you return, I'll give you all the books in the shop. But before you commence reading the book as you have promised, let me advise you to learn and say the Lord's Prayer, morning and evening; and be sure "to do unto all men, as you would they should do unto you." I shook hands with my old friend, and went on board. When I opened the book and found it was the bible, thinks I to myself, the old gentleman has got the weather-guage of me, but I'll stick to my word, and a blessed promise has it been to me. I have thought of it a thousand times, and blessed my old friend as often as I have thought of it. "To make a short story of a long one, Tom, since I first read through the bible, I have felt better about the heart, I have left off swearing and cursing, I don't drink more than half my allowance, and every body seems to be my friend. And out of nine years, earnings, by the advice of "my old friend," I have, at the end of my voyage, put into what they call the "saving fund," half my wages, besides some presents from my owners, which now amounts to upwards of nine hundred and fifty dollars! And what is more than all, I hope I have so done my duty, that when the Great commander shall order, all "hands on deck," for inspection, I may, with the redeeming power of our blessed Saviour, stand some chance for promotion.\*

S. M.

\*It is presumed this friendly supercargo means better than he says. With his knowledge of the bible he must remember, That it is not barely doing ones duty that gives him "a chance for promotion." For it is "not by works of righteousness which we have done, but of his own mercy he saved us, by the working of regeneration and the working of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior." Titus iii. 5.

Or as the poet says:

"And when his holiest works are done,  
His hope relies on Christ alone."

With this single remark, the unknown writer, will accept, for his communication, the sincere thanks of the

EDITOR.

### A PRECIOUS LITTLE BIBLE.

To the Rev. Editor of the Philadelphian.

The following, I hand you for publication in the useful paper which you conduct. Should you think it of such interest, as to entitle it to insertion, it may be a hint to mothers; and the statement I assure you is a fact.

ONE PRESENT.



There had been for several years a Ladies' Bible Society in the town of —, west of the mountains. They were engaged in doing what service they could in the good cause, and regularly assembled to transact their business. At their annual meetings they requested a clergyman to officiate. In the month of May, 1828, having invited one to attend with them, they assembled in the Presbyterian meeting house, at the usual time, and waited an hour for his arrival. But he came not. Mrs. L. one of the members, then proposed to step over the way for Mr. Smith, who is an exhorter in the Methodist church, and request him to attend. The suggestion was approved; and she immediately waited on him, requesting his attendance. He was engaged at his business, but laid it aside; took up a small book lying near him and went to the meeting house. The large Church Bible was on the clerk's desk. He opened it and read the 40th chapter of Isaiah. Next he gave out an appropriate hymn; then addressed the throne of grace, and then read the Report of the Managers, the Treasurer's account, and the proceedings of the Society for the past year. These led him to some brief remarks. He dwelt on the importance of the cause in which they were engaged, and the necessity of increased, unwearied zeal and perseverance. He especially recommended to mothers by all means to give each of their children a Bible as soon as of proper age to take care of it; and to impress on their minds its value and the importance of carefully perusing it. To illustrate and enforce his remarks, he stated the following occurrence. I well remember, said he, a lad whose mother gave him a pocket Bible, when he was about ten years old, and was leaving home to attend a village school some miles off. It was one which his deceased father purchased for her many years before. She earnestly solicited him to read it often, and treasure it up in his mind, and practice its precepts. She lived but a few years after. On his arriving at manhood, he visited many places, and became a wanderer; but finally settled for some years, near a thousand miles from his native place. Wherever he journeyed, that precious gift of a fond and pious mother was his companion. He often read it, as requested by a departed mother. He regularly attended the ministry of the word. It was near twenty years after, that the word was made effectual in his conversion. His little Bible became yet more valuable to him; it was an inestimable treasure. That lad has kept the Bible which his mother gave him, through all the vicissitudes of life; and here, said he, taking one from his pocket and laying it on the desk, here is the Bible my mother gave me thirty-eight years ago.

The ladies were much affected; the presiding officer thanked him, and he returned; but his advice has not been lost in the place.

#### GOOD HUMOR.

Good-humor may be defined, a habit of being pleased; a constant and perennial softness of manner, easiness of approach, and suavity of disposition. He that regards the

welfare of others, should make his virtue approachable, that it may be loved and copied; and he that considers the wants which every man feels, or will feel, of external assistance, must rather wish to be surrounded by those that love him, than by those that admire his excellencies or solicit his favors; for admiration ceases with novelty, and interest gains its end and retires. A man, whose great qualities want the ornament of superficial attraction, is like a naked mountain with mines of gold, which will be frequented only, till the treasure is exhausted.

#### GAIETY.

Gaiety is to good humor as animal perfumes to vegetable fragrance. The one overpowers weak spirits, the other recreates and revives them. Gaiety seldom fails to give some pain; the hearers either strain their faculties to accompany its towerings, or are left behind in envy or despair. Good-humor boasts no faculties, which every one does not believe in his own power, and pleases principally by not offending.

If you would live in peace and rest,  
You must hear and see, and say the best.

#### THE MOLE.

By John Bunyan.

THE mole's a creature very smooth and slick,  
She digs i'th' dirt, but 'twill not on her stick.  
So's he who counts this world, his greatest gains,  
Yet nothing gets but labor for his pains.

Earth's the mole's element, she cannot 'bide  
To be above ground, dirt heaps are her pride;  
And he is like her, who the worldling plays,  
He imitates her in his works and ways.

Poor silly mole, that thou should'st at love to be,  
Where thou, nor sun, nor moon, nor stars can see.  
But oh! How silly's he, who doth not care  
So he gets earth, to have of heav'n a share!

#### THE FLY AT THE CANDLE.

WHAT ails this fly thus desperately to enter  
A combat with the Candle? Will she venture  
To clash at light? Away thou silly Fly;  
Thus doing thou wilt burn thy wings and die.

But 'tis a folly here advice to give,  
She'll kill the candle, or she will not live.  
Slap, says she at it: then she makes retreat,  
So wheels about, and doth her blows repeat.

Nor doth the candle let her quite escape,  
But gives some little check unto the ape:  
Throws up her nimble heels, and down she falls,  
Where she lies sprawling, and for succour calls.

When she recovers, up she gets again,  
And at the candle comes with might and main.  
But now behold, the candle takes the Fly,  
And holds her, till she doth by burning die.

#### COMPARISON.

This candle is an emblem of that light,  
Our gospel gives in this our darksome night,  
The Fly a lively picture is of those  
That hate, and do this gospel light oppose.  
At last the gospel doth become their snare,  
Doth them with burning hands in pieces tear.—ib

## Poetry.

[In the poetical corner of our Youth's Department for Feb. 13th., we inserted a few beautiful stanzas from the N. H. Observer, and gave that paper credit for them, entitled "*Grieve not thy father as long as he liveth*," and ascribed to "a young lady of the age of sixteen." They were written, we find, by Mrs. Sigourney, (whose contributions to our columns bear the signature "H.") and were originally communicated to this paper five or six years since. Through what motive, or mistake, the error could have arisen we know not. It was with surprise, and some incredulity, that we saw them ascribed to a writer of sixteen, for they might well be coveted by a pen of any maturity. Tho' it is a trifle, this acknowledgment for our inadvertency is accompanied with not a little chagrin, from the obligation which we feel under to the author, for her long continued, liberal and excellent contributions to our columns. We hope the accession this week, is an earnest of their future continuance.]

## HEAVEN BRIGHTER THAN EARTH.

"O' make heaven seem brighter than this world."

[*Dying words of the Rev. M. Bruen.*]

Those skies no night that wear,  
Nor cloud nor tempest know,  
Those skies no blight that bear,  
Those streams that stainless flow,  
Are they not brighter far  
Than all that lure us here?—  
Where storms may fright each lingering star  
From midnight's lonely sphere?

Here, hope of sorrow drinks,  
Here, beauty yields to care,  
And virtue from temptation shrinks,  
And folly finds despair;  
But 'mid that world above  
No baleful step may stray,  
The white-wing'd seraphs' glance of love  
Would drive each ill away.

Friendship is there, the guest  
Of chilling doubt no more,  
And Love with thornless breast  
Whose pains and fears are o'er,  
There is no farewell sigh  
Throughout that heavenly clime,  
No moaning voice, or sever'd tie,  
Or change of hoary time.

Why plant the cypress near  
The pillow of the just?  
Why dew with murmuring tear  
Their calm and holy dust?  
Rear there the rose's pride,  
Bid the young myrtle bloom,  
Fit emblems of their joys who bide  
Beyond the insatiate tomb.

'Mid that celestial place  
Our thoughts would soaring glow,  
Even while we run this pilgrim race  
Of weariness and woe;  
For who would shrink from Death  
With brief and icy hand,  
Or heed the pang of shortening breath  
To win that glorious land?

H.

## ALL GOOD OBJECTS PATRONIZED.

I have never met with any thing upon this subject that appeared so much to the point as the following conversation which happened between a clergyman and a lady in the presence of the Rev. J. Birt, a Baptist minister in England; and which was related by him, a few years ago, at one of the meetings of the Baptist Home Missionary Society. "Sir, there is a dispute amongst us which we cannot settle, and we shall be glad if you can do it for us: We cannot tell whether the Church Missionary Society, or the Society for promoting Christianity among the Jews, be the best Society and most deserving assistance. He replied, Madam I will tell you how we do in the town where I reside; when the year begins, there is nothing like the Missionary Society, it is the first and the only subject. As soon as our collections are over for that, there is nothing like the Jews Society.—And as soon as that is over, then we are all for the Bible Society, and nothing is heard of but the Bible Society." "Well," said she, "but what do you do when you have dismissed these." "Then Madam," said he, "we are ready to welcome the first good cause that comes; and this, I trust, will be universally the case."—*Christ. Watch.*

## INSTALLATION.

Installed, on Wednesday 17th Feb. inst. by the North Consociation of Litchfield county, the Rev. Burr Baldwin over the North Congregational Church of New-Hartford. Introductory prayer by the Rev. Mr. Burt of Canton. Sermon by the Rev. Mr. Andrews, of Cornwall. Consecrating prayer, by the Rev. Mr. Beach, of Winsted. Charge, by the Rev. Mr. Lathrop, of Salisbury. Right hand of fellowship, by the Rev. Mr. Gould, of Farmington. Address to the people, by the Rev. Mr. Perry, of Sharon. Concluding prayer, by the Rev. Mr. Marsh, of Winchester. The numerous assembly which the pleasantness of the weather, and the occasion brought together; the interesting character of the public exercises, and the excellence of the sacred music, under the direction of Mr. Carter, all conspired to render the occasion an unusually interesting one.—*Connecticut Obs.*

Letters received at the Office of the Religious Intelligencer during the week ending Feb. 24, 1830.

G. W. Stewart; Rev. Matthew Harrison; P. Gaylord; Horace Janes; Jno. Walker; J. B. & L. Baldwin; Rev. E. Cornelius; F. A. Sterling; Jeremiah Evarts; Philip C. Fenn; D. & J. Ames.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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